

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

05. Commentary on the Book of the Fives (05. Pañcakanipāta-
aṭṭhakathā)

5. The Fifth Fifty (5. Pañcamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

05. Commentary on the Book of the Fives

5. The Fifth Fifty

1. The Chapter on Kimila

1. Commentary on the Kimila Discourse

201. In the first of the fifth, "at Kimilā" means in the city so named. "Nicula grove" means in the mucalinda grove. "He said this" means it is said that this elder, being a merchant's son in that very city, having gone forth in the presence of the Teacher, obtained the knowledge of past lives. He, recollecting the continuity of aggregates dwelt in by himself, saw his own state of having dwelt there, having gone forth at the time when the Dispensation of Kassapa, the One of Ten Powers, was declining, when the four assemblies were showing disrespect towards the Dispensation, having tied a ladder, having ascended a mountain, and having practised the ascetic duty there. He, thinking "Having approached the Teacher, I shall ask him that reason," spoke this utterance beginning with "What now, venerable sir."

"They dwell disrespectful and not deferential towards the Teacher" means they dwell without having established respect and seniority towards the Teacher. The same method applies in the remaining ones too. Therein, one who goes about holding an umbrella and mounting sandals in the shrine courtyard and so on, and speaking pointless talk of various kinds, is called one who dwells disrespectful towards the Teacher. But one who, having sat down in the hall for hearing the Teaching, sleeps and speaks pointless talk of various kinds, is called one who dwells disrespectful towards the Teaching. One who speaks diverse talk with gesticulating arms in the midst of the Community, and does not show respect towards elders, juniors, and those of middle standing, is called one who dwells disrespectful towards the Community. One who does not fulfil the training is called one who dwells disrespectful towards the training. One who engages in disputes, quarrels, and so on with one another is called one who dwells disrespectful towards one another. The second is of clear meaning.

3. Commentary on the Thoroughbred Horse Discourse

203-204. In the third, "rectitude" means by the state of being upright, by going without crookedness. "Speed" means by speed of foot. "Gentleness" means by softness of body. "Patience" means the patience of endurance. "Meekness" means by purity of morality. In the section on monks, "rectitude" means the straight going of knowledge. "Speed" means the state of knowledge going forth, having become courageous. "Gentleness" means gentleness of morality. "Patience" means just the patience of endurance. "Meekness" means just by purity of morality. In the fourth, the five powers have been spoken of as mixed.

5. Commentary on the Cetokhila Sutta

205. In the fifth, "mental rigidities" means states of obstinacy of the mind, states of being rubbish, states of being a stump. "Is uncertain about the Teacher" means he is uncertain about the Teacher's body or virtues. Being uncertain about the body, he is uncertain thus: "Is there or is there not a body adorned with the thirty-two excellent characteristics of a great man?" Being uncertain about the virtues, he is uncertain thus: "Is there or is there not the knowledge of omniscience capable of knowing the past, future, and present?" "Doubts sceptically" means searching, one becomes troubled, encounters suffering, and is not able to judge. "Does not resolve upon it" means he does not obtain the decision "it is thus." "Is not confident" means having entered into the virtues, he is not able to be confident with a state free from doubt, to become undisturbed. "To ardour" means for the purpose of making energy that scorches the mental defilements. "To pursuit" means for exertion again and again. "To perseverance" means for constant practice. "To striving" means for the purpose of striving. "This is the first mental rigidity" means this first state of obstinacy of the mind reckoned as sceptical doubt about the Teacher; thus it has not been abandoned by this monk.

"About the Teaching" means about the Scriptures and the Teaching of penetration. Being uncertain about the Scriptures, he is uncertain thus: "They say the Buddha's teaching is the three Canons, eighty-four thousand portions of the Teaching - does this exist or does it not?" Being uncertain about the Teaching of penetration, he is uncertain thus: "They say the path is the outcome of insight, fruition is the outcome of the path, the relinquishment of all activities is Nibbāna - does that exist or does it not?" "Is uncertain about the Community" means by virtue of the terms beginning with "practising uprightly," he is uncertain thus: "Is there or is there not a Community that has become a multitude of eight persons - four standing on the path and four standing in fruition - who have practised such a practice?" Being uncertain about the training, he is uncertain thus: "They say there is the training in higher morality, and the training in higher consciousness and higher wisdom - does that exist or does it not?" "This is the fifth" means this fifth state of obstinacy of the mind, the state of being rubbish, the state of being a stump, reckoned as irritation towards fellows in the holy life.

6. Commentary on the Shackle Discourse

206. In the sixth, "bondages of mind" means they grasp the mind as if having bound it and made it into a fist - thus they are bondages of mind. "Sensual pleasures" means both sensual pleasures as objects and sensual pleasures as defilements. "The body" means in one's own body. "Material form" means external material form. "As much as he likes" means however much he wishes, that much. "To fill his belly" means filling the stomach. For it is called "filling the belly" because of stuffing the stomach. "The pleasure of sleeping" means the pleasure of beds and chairs, or the pleasure of agreeable temperature. "The pleasure of lying on his side" means the pleasure that arises for one lying down turning over, from the right side and the left side - such arisen pleasure. "The pleasure of torpor" means the pleasure of sleep. "Devoted" means he dwells properly engaged. "Having aspired" means having wished for. In "by morality" and so on, "morality" means the fourfold purification morality. "Ascetic practice" means the undertaking of ascetic practices. "Austerity" means

austere conduct. "Holy life" means abstinence from sexual intercourse. "I shall become a god" means I shall become an influential god. "Or an inferior deity" means one or another among the gods of little influence.

7-8. Commentary on the Rice Gruel Discourse and So On

207-208. In the seventh, "regulates wind" means having regulated the wind, it carries it away. "Cleanses the bladder" means it makes the veins pure. "Digests the remainder of undigested food" means if there is a remainder of undigested food, it digests it. In the eighth, "not good for the eyes" means not beneficial for the eyes, it does not make the eyes pure.

9. Commentary on the Singing Voice Discourse

209. In the ninth, "prolonged" means long, occurring having destroyed the complete terms and phrasing and the verse pattern. "For one desiring the production of that sound" means for one aspiring to the production of sound, thinking "a singing voice should be made thus." "There is dissolution of concentration" means there is destruction of the mind of serenity and insight meditation.

10. Commentary on the Unmindfulness Discourse

210. In the tenth, "one sleeps unpleasantly" means seeing various kinds of dreams, one sleeps unpleasantly. "One wakes up unpleasantly" means even when waking up, having become frightened, one wakes up with hair-raising. In this discourse, mindfulness and full awareness have been spoken of as mixed.

The Chapter on Kimila is first.

2. The Chapter on the Reviler

1. Commentary on the Reviler Discourse

211. In the first of the second, "one who reviles and abuses" means one who reviles with the ten grounds for reviling, and one who abuses by showing fear. "With his path cut off" means one whose path is cut off because of the cutting off of the supramundane obstacle. "Illness" (rogātāṅka) means disease itself is called "illness" because it brings about difficult livelihood.

2. Commentary on the Maker of Quarrels Discourse

212. In the second, "maker of legal cases" means one who is a maker of a certain one of the four legal cases. "What has not been attained" means a distinction not formerly reached.

3. Commentary on the Discourse on Morality

213. In the third, "immoral" means without morality, devoid of morality. "Failing in morality" means one whose morality has failed, whose restraint is broken. "Because of heedlessness" means by reason of heedlessness. And this discourse has come by way of householders, but it is applicable to those gone forth as well. For a householder earns his living by whatever craft - whether by farming, whether by trade, being heedless by way of killing living beings and so on, he is unable to

accomplish this or that at the proper time, and then his capital is destroyed. Even during the non-killing period, one who commits killing of living beings and taking what is not given and so on, undergoes great loss of wealth by way of punishment. One gone forth who is immoral, by reason of heedlessness, undergoes loss of morality, of the Buddha's teaching, of meditative absorption, and of the seven noble treasures. For a householder, a bad reputation arises in the midst of the fourfold assembly: "Such and such a one, born in such and such a family, is immoral, of bad character, who has abandoned both this world and the world beyond, and does not give even so much as a ticket meal." For one gone forth, it arises thus: "Such and such a one was not able to guard morality, nor to learn the Buddha's teaching; he lives by medical practice and so on, and is endowed with the six disrespects."

"Unconfident" means first, as for a householder, he approaches with fear, thinking "Inevitably at a place where many are assembled, someone will know my deed, and then they will restrain me, or will hand me over to the royal family." And he sits down downcast, with drooping shoulders, face cast down, scratching the ground with his thumb, and is unable to speak with confidence. Even one gone forth approaches with fear, thinking "Many monks have assembled; inevitably someone will know my deed, and then, having set aside my Observance and invitation ceremonies, having removed me from the ascetic life, they will expel me." He is unable to speak with confidence. However, a certain one, even though immoral, goes about as if arrogant; yet even he is indeed downcast in his disposition.

"Dies deluded" means for him, as he lies on his deathbed, the place where immoral deeds were undertaken and carried out comes into range. He opens his eyes and sees this world; he closes his eyes and sees the world beyond. The four realms of misery present themselves to him; it is as if he were being struck on the head with a hundred spears. He dies crying out "Stop it, stop it!" Therefore it was said - "Dies deluded." The fifth term is clear in itself. The discussion on benefits should be understood by the reverse of what has been stated.

4. Commentary on the Discourse on One Who Speaks Much

214. In the fourth, "in a person who speaks much" means they speak much without having defined it by wisdom. "In a person who speaks with wisdom" - "mantā" is called wisdom; having defined it by that, they speak.

5. Commentary on the First Discourse on Impatience

215. In the fifth, "abounding in enmity" means having much enmity either through enmity with persons or through unwholesome enmity. "Abounding in faults" means abounding in hate.

6. Commentary on the Second Discourse on Impatience

216. In the sixth, "cruel" means severe and hard. "Remorseful" means endowed with a state of dejection.

7. Commentary on the First Discourse on the Unpleasing

217. In the seventh, "unpleasing" means endowed with unpleasing bodily action and so on. "Pleasing" means of pure conduct that inspires confidence. The eighth and ninth are clear in meaning.

10. Commentary on the Discourse on Madhurā

220. In the tenth, "Monks, there are these five dangers of Madhurā" - on one occasion the Blessed One, surrounded by the community of monks, wandering on a journey, having reached the city of Madhurā, began to enter into the inner city. Then a certain demoness holding wrong views, having become naked, having stretched out both hands, having wagged her tongue, stood before the One of Ten Powers. The Teacher, without entering into the inner city, having departed from there itself, went to the monastery. The great multitude, having taken solid and soft food as well as honour and respect, having gone to the monastery, gave a gift to the Community of monks headed by the Buddha. The Teacher began this discourse for the purpose of reproaching that city. Therein, "uneven" means not level. "Has much dust" means at the time when the wind blows, it is as if enveloped by a cloud of dust stirred up. The remainder is clear everywhere.

The Chapter on Revilers is second.

3. The Chapter on Long Wandering

1. Commentary on the First Discourse on Long Wandering

221. In the first of the third, "unsettled wandering" means wandering that is not settled. "One does not purify what has been heard" means whatever learning one has, one is not able to purify it. "One is unconfident with a certain amount of learning" means even with little by little learning that exists, one does not attain pleasure through knowledge. "Settled wandering" means in settled wandering. The second is of clear meaning.

3-4. Commentary on the Discourse on Excessive Dwelling, Etc.

223-224. In the third, "many goods" means many requisites. "Many medicines" means many medicines due to the abundance of ghee, butter, and so on. "Experienced" means attached. "In company" means having been in company through the fivefold bonding. "Not becoming" means unsuitable for the Dispensation. In the fourth, "stingy with praise" means stingy with virtues. "Stingy with the Teaching" means stingy with the Scriptures.

5-6. Commentary on the Discourse on Dependent on Families, Etc.

225-226. In the fifth, "commits an offence of going without informing" means he commits the offence stated in the training rule: "Having been invited, with food, without asking permission from a monk who is present, should visit families before the meal or after the meal." "Sitting down in a secret place" and so on should be understood by way of those respective training rules. In the sixth, "excessively" means a time that has exceeded the proper measure. The seventh is clear in itself.

8. Commentary on the Discourse on Eating After Sunrise

228. In the eighth, "eating late in the day" means a meal cooked too late in the day. "They do not honour them in proper time" means not cooking rice gruel at the time for rice gruel, sweet-meat at the time for sweet-meat, food at the time for food,

because of having let the proper and appropriate time pass, they do not honour them in proper time; they merely give according to their own mind. Thereupon they too, when those come to their own house, do likewise. The deities who receive offerings, who have come through family tradition, only when receiving their gain at the proper and appropriate time, protect and guard without causing oppression. But when receiving at an improper time, thinking "These are disrespectful towards us," they do not provide protection.

Ascetics and brahmins too, thinking "In these people's houses there is no food at mealtime; they give when the midday has stood still," do not perform their duties on auspicious and inauspicious occasions. "They do their work neglectfully" means thinking "We do not get anything in the morning; oppressed by hunger, we are unable to do the work," they give up the work and sit down. "Is not nourishing" means food eaten at an improper time is unable to carry nutritive essence. The bright side should be understood by the reversal of what has been stated.

9. Commentary on the First Discourse on the Black Snake

229. In the ninth, "timid" means it sleeps a deep sleep with drowsiness. "Fearsome" means in dependence on that, fear arises; therefore it is fearsome. "A betrayer of friends" means it is treacherous to and harms even a friend who gives it beverages and food. The same method applies to womankind as well.

10. Commentary on the Second Discourse on the Black Snake

230. In the tenth, "having terrible venom" means having harsh venom. "Having a forked tongue" means one whose tongue is split in two. "Having terrible venom" means by the state of having terrible venom. In the remaining two as well, the same method applies.

The Chapter on Long Journeys is third.

4. The Chapter on Residents

1. Commentary on the Discourse on Residents

231. In the first of the fourth, "of good conduct" means accomplished in the conduct of an ascetic. "Is not to be esteemed" means is not to be developed. The second is clear in itself.

3. Commentary on the Discourse on the Beautiful

233. In the third, "competent" means competent through being possessed of bodily power and the power of knowledge.

4. Commentary on the Discourse on Being Very Helpful

234. In the fourth, "broken and shattered" means the place where it has fallen and the place where it has split. "Repairs" means restores to its original state. "Informs" - this is said by way of families who have invited to admonish.

5. Commentary on the Discourse on Compassion

235. In the fifth, "in higher morality" means in the five precepts. "He establishes in the vision of the Teaching" means he establishes them in the vision of the Teaching of the four truths. "Directed towards what is worthy" means gone to the Triple Gem alone, which is worthy of all honours; the meaning is "establish respect and consideration in the three objects." The sixth is clear in itself.

7. Commentary on the Second Discourse on One Who Deserves Dispraise

237. In the seventh, "greedy for residence" means one who stands as if having swallowed the residence through the power of strong greed. All the remainder is clear in itself.

The Chapter on Residents is fourth.

5. The Chapter on Misconduct

1. Commentary on the First Discourse on Misconduct

241. In the first of the fifth, "misconduct" and "good conduct" - this is stated without division; "bodily misconduct" and so on is by way of division according to the body door and so on. "The Good Teaching" means from the teaching of the ten wholesome courses of action. "Bad qualities" means in the bad qualities reckoned as the unwholesome courses of action.

9. Commentary on the Discourse on the Charnel Ground

249. In the ninth, "of a charnel ground" means in a cemetery. "Lamentation" means a place of lamentation. "Impure" means disgusting.

10. Commentary on the Discourse on Confidence in Persons

250. In the tenth, "confidence in a person" means confidence arisen in a single person. "Makes him sit at the end" means he makes him sit at the end of the monks' seats. The remainder is of manifest meaning everywhere.

The Chapter on Misconduct is fifth.

The Fifth Fifty is finished.

6. The Chapter on Full Ordination

1-3. Commentary on the Discourse on Those Who Should Be Given Full Ordination and So On

251-253. In the first of the sixth, "full ordination should be given" means having become a preceptor, full ordination should be given. In the second, "guidance should be given" means having become a teacher, guidance should be given. In the third, "a novice should be caused to attend" means having become a preceptor, a novice should be taken on. Thus these three discourses too were spoken at the time of the first enlightenment regarding those who have eliminated the mental corruptions. The fourth and so on are of manifest meaning only from the word-by-word explanation.

1. Explanation of the Consecutive Repetitions on Authorization

272. The discussion of judgment on the distributor of meals and so on should be known by the method stated in the Samantapāsādikā, the commentary on the Vinaya. "Though authorized, should not be sent forth" means one who is by nature authorized should not be sent forth saying "Go and allot the meals."

273-285. "Receiver of robes" means one who causes the taking of the cloth for the rains. "Acceptor of bowls" means the acceptor of bowls stated here in "And whichever is the last bowl of that assembly of monks, that should be given to that monk."

293-302. "Ājīvaka" means a naked wandering ascetic. "Nigaṇṭha" means one covered in the front part. "Muṇḍasāvaka" means a disciple of the Jains. "Jaṭilaka" means a hermit. "Wandering ascetic" means a clothed wandering ascetic. Māgaṇḍika and others are also sectarians. However, for these, due to the absence of fulfilment in the precepts, the bright side was not taken. The remainder here is clear in itself.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

The exposition of the Book of Fives is completed.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 4. The Collection of the Numerical Discourses - Commentaries. 05. Commentary on the Book of the Fives. 5. The Fifth Fifty Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org